

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 9th May 1891.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
The Manipur affair	501	Nil.	
The Manipur question	ib.		
Probable complication with Portugal	ib.		
The Manipur question	ib.		
The English in Manipur	ib.	(g)—Railways and communications, including canals and irrigation—	
The Manipur affair	502		
The occupation of Manipur	ib.	Matters for the consideration of the Netrokona	
The occupation of Manipur by the English	ib.	Local Board in the Mymensingh district	508
The Manipur question	ib.	The Mamari-Satgachia road in the district of Burd-	
The Manipur affair	ib.	wan	509
The Manipur question	503	The Mugrahat station on the southern section of the	
The Manipur affair	ib.	Eastern Bengal State Railway	ib.
The Manipur affair	504	Goods traffic in the Forbesgunge station in the Pur-	
The <i>Pioneer's</i> correspondent on the Manipur affair	ib.	neah district	ib.
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—			
Death from vaccination in the district of Howrah	505	Retrenchment in the Calcutta Secretariat offices	ib.
Sharpers in the Backergunge district	ib.	The Post Office at Bagnan in the Uluberia sub-divi-	
Thefts and dacoities in the Furreedpore district	ib.	sion of the Howrah district	ib.
(b)—Working of the Courts—		The Poverty Commission	510
		The Home charges	ib.
The Burdwan and Culna Munsifs	ib.	The Poverty Committee	ib.
The peons of the Ranigunj Munsifi	ib.	Sir Charles Elliott and the Secretariat offices	ib.
Mr. Smith, the Sub-divisional Officer of Deoghur	ib.	The Poverty Committee	ib.
Assessment of the road cess in Krishnagore	506	Sir Charles Elliott and the administration	511
(c)—Jails—		The Poverty Commission	ib.
		III.—LEGISLATIVE.	
Some jail practices	ib.	The Consent Act circular	ib.
(d)—Education—		Government and the Consent Act	ib.
		The circular on the Age of Consent Act	512
Government and the Sanskrit tols	507	The Hackney Carriage Bill	ib.
The Hindu School question	ib.	Agitation against the Consent Act	ib.
The Bengali language in the Calcutta University	ib.	The <i>Pioneer</i> and the agitation	514
The Hindu School	ib.	Early marriage of boys as an effect of the Consent	
The cultivation of Sanskrit learning	ib.	Act	ib.
(e)—Local Self-Government and Municipal Adminis-		IV.—NATIVE STATES.	
tration—			
Self-Government in India	508	The Rani of Bhedia	ib.
A new tax in the Burdwan Municipality	ib.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
The night-soil service in Dacca	ib.	Scarcity in the Nattore sub-division of the Raj-	
		shahye district	ib.
		Famine in Madras	ib.

	Page.		Page.
VI.—MISCELLANEOUS.			
The Opium Resolution of the House of Commons ...	514	The Tarakeswar affair ...	518
The Mahomedan rule in India ...	515	The Deoghur Missionary case ...	ib.
Cattle-pox within the Rayna thana in the district of Burdwan ...	ib.	UBIYA PAPERS.	
Sir Charles Elliott and his Secretaries ...	ib.	Nil	
The hoarded wealth of India ...	516	ASSAM PAPERS.	
The Mahapuja and its meaning ...	ib.	Nil.	
The Collector of Berhampore and the Mahomedans ...	ib.		
The use of foreign goods ...	ib.		
Abduction of a girl by coolie recruiters ...	517		
The poverty of the Indian people ...	ib.		
The Damodar embankment question ...	ib.		

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahmadí" ...	Tangail, Mymensingh	600	27th April 1891.
2	"Hitakari" ...	Kushtea	800	2nd May 1891.
3	"Kasipore Nivási" ...	Kasipore, Burrisal	280	First fortnight of Baisakh 1298 B.S.
4	"Navamihir" ...	Ghatail, Mymensingh	500	
5	"Sahayogi" ...	Burrisal	342	1st May 1891.
6	"Uluberia Darpan" ...	Uluberia	700	27th April 1891.
<i>Weekly.</i>				
7	"Bangavási" ...	Calcutta	20,000	2nd May 1891.
8	"Banganivási" ...	Ditto	8,000	1st ditto.
9	"Burdwán Sanjivani" ...	Burdwan	335	28th April 1891.
10	"Cháruvartá" ...	Sherepore, Mymensingh	400	27th ditto.
11	"Dacca Prakásh" ...	Dacca	2,200	3rd May 1891.
12	"Education Gazette" ...	Hooghly	825	1st ditto.
13	"Grámvási" ...	Ramkristopore, Howrah	1,000	4th ditto.
14	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	212	29th April 1891.
15	"Murshidábád Pratinidhi" ...	Berhampore	...	
16	"Navayuga" ...	Calcutta	500	30th ditto.
17	"Pratikár" ...	Berhampore	609	1st May 1891.
18	"Rungpore Dikprakásh" ...	Kakinia, Rungpore	...	
19	"Sahachar" ...	Calcutta	800-1,000	29th April 1891.
20	"Sakti" ...	Dacca	...	28th ditto.
21	"Samáj-o-Sáhitya" ...	Garibpore, Nuddea	1,000	3rd May 1891.
22	"Samaya" ...	Calcutta	3,000	1st ditto.
23	"Sanjivani" ...	Ditto	4,000	2nd ditto.
24	"Sansodhini" ...	Chittagong	...	
25	"Sáraswat Patra" ...	Dacca	300	2nd ditto.
26	"Som Prakásh" ...	Calcutta	600	4th ditto.
27	"Sudhakar" ...	Ditto	3,100	1st ditto.
28	"Sulabh Samáchar" ...	Ditto	...	
29	"Surabhi-o-Patáká" ...	Ditto	700	17th April 1891.
<i>Daily.</i>				
30	"Banga Vidyá Prakáshiká" ...	Calcutta	500	
31	"Bengal Exchange Gazette" ...	Ditto	...	1st to 3rd and 5th May 1891.
32	"Dainik o Samáchar Chandriká" ...	Ditto	1,000	3rd to 7th May 1891.
33	"Samvád Prabhákar" ...	Ditto	1,500	1st, 2nd, and 4th to 7th May 1891.
34	"Samvád Purnachandrodaya" ...	Ditto	300	Ditto ditto ditto.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
35	"Dacca Gazette" ...	Dacca	...	4th May 1891.
HINDI.				
<i>Monthly.</i>				
36	"Darjeeling Mission ke Másik Samáchar Patrika." ...	Darjeeling	50	
37	"Kshatriya Patriká" ...	Patna	250	

No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Weekly.</i>						
38	"Aryāvarta "	...	Calcutta	...	750	2nd May 1891.
39	"Behar Bandhu "	...	Bankipore	...	500	30th April 1891.
40	"Bhārat Mitra "	...	Calcutta	...	1,200	30th ditto.
41	"Champarun Chandrika "	...	Bettiah	...	350	
42	"Desī Vyāpārī "	...	Calcutta	...	.....
43	"Hindi Bangavāsī "	...	Ditto	...	.....	27th April and 4th May 1891.
44	"Sār Sudhānidhi "	...	Ditto	...	500	
45	"Uchit Baktā "	...	Ditto	...	4,500	
<i>URDU.</i>						
<i>Weekly.</i>						
46	"Al Punch "	...	Bankipore	...	.....
47	"Anis "	...	Patna	...	.....
48	"Calcutta Punch "	...	Calcutta	...	.....
49	"Gauhur "	...	Ditto	...	196	
50	"Raisul-Akhbari-Moorshidabad "	...	Murshidabad	...	150	24th April and 1st May 1891.
51	"Setare Hind "	...	Arrah	...	.....
52	"Urdu Guide and Darussaltanat "	...	Calcutta	...	340	1st May 1891.
<i>URIYA.</i>						
<i>Monthly.</i>						
53	"Asha "	...	Cuttack	...	165	
54	"Pradīp "	...	Ditto	...	.....
55	"Samyabadi "	...	Ditto	...	.....
56	"Taraka and Subhavārtā "	...	Ditto	...	.....
<i>Weekly.</i>						
57	"Dipaka "	...	Cuttack	...	.....
58	"Samvad Vāhika "	...	Balasore	...	200	
59	"Uriya and Navasamvād "	...	Ditto	...	420	
60	"Utkal Dīpikā "	...	Cuttack	...	420	
PAPERS PUBLISHED IN ASSAM.						
<i>BENGALI.</i>						
<i>Fortnightly.</i>						
61	"Paridarshak "	...	Sylhet	...	480	
62	"Silchar "	...	Silchar	...	500	
<i>Weekly.</i>						
63	"Srihatta Mihir "	...	Sylhet	...	332	

I.—FOREIGN POLITICS.

The *Surabhi-o-Patáká*, of the 17th April, has the following in connection with the Manipur affair:—

The Manipur affair.

SURABHI-O-PATAKA,
April 17th, 1891.

What happens everywhere else has also happened in Manipur. By their foolishness, indiscretion, and injustice, the English first excited the people of Manipur against them. But all the injustice they have done is now forgotten, and what the other party has done, whether willingly or not, is being dwelt upon and exaggerated. The annexation of Manipur is being talked of, and so the only State in the eastern part of India which has hitherto remained independent will be robbed of its freedom. After the conquest of Burma, various considerations made the annexation of Manipur necessary, and its annexation will shortly take place. Like his native contemporaries, the writer protests against the proposed annexation, and expresses the fear that the unappeasable hunger of the English will not be satisfied until Manipur is devoured.

2. The *Cháruvártá*, of the 27th April, says that the Government's thirst for new territory is unquenchable. But the English

The Manipur question.

CHARUVARTA,
April 27th, 1891.

will in course of time see how dangerous it is to increase territory indefinitely. On the other hand, this extension of territory is increasing the burden of taxation under which the Indians live. The writer advises the English Government against the annexation of Manipur both because more territory will be a source of danger to the Government, and because any further increase of taxation will be fatal to the Indians.

3. The *Hindi Bangavási*, of the 27th April, says that a complication with Portugal is imminent. It would thus appear that the year 1891 is not an auspicious one for the English.

Probable complication with Portugal.

HINDI BANGAVASI,
April 27th, 1891.

4. The *Sahachar*, of the 29th April, has the following on the Manipur affair:—

The Manipur question.

SAHACHAR,
April 29th, 1891.

It appears now that the Gurkhas were the first to attack the Manipuris, and that the anger of the Senapati was naturally excited after the massacre of his wife and children. And if these be facts, it is doubtful how far the Maharaja should be held responsible for the incidents which followed. It may indeed be urged that, whatever the faults of the Chief Commissioner and his party may have been, as they went to the palace with the object of making peace, their persons were sacred, and they should not have been killed. But how many men are there who can keep their heads cool in such times? Major Hudson was an English officer, and is believed by his biographers to have been a good Christian, and yet he killed the Delhi princes, who had given themselves up to him. The fact is that it is very difficult to act properly in times of unusual excitement. However sorry the writer may be for what has happened, and however much he may detest the murderer of the Chief Commissioner, he cannot forget what human nature is.

So far as has been ascertained, the Maharaja and the Senapati received the Chief Commissioner and his party with marked respect, and what wonder there is that they should have acted improperly after their women and children had been killed?

For these reasons, the writer cautions Government against taking any hasty action. The conquest of Upper Burma and the policy which has been adopted towards Cashmere have given currency to the story that Government has revived the annexation policy of Lord Dalhousie. And this does not augur well for Government. Practically the feudatory Princes of India are mere ciphers, all power being in the hands of the Political Residents. Still, so strange is the constitution of the human mind, that the Princes themselves, their subjects, and the people of India generally are satisfied with the arrangement which leaves the Native States in the possession of their nominal freedom. Why remove the grounds of this satisfaction?

5. The *Samay*, of the 1st May, has heard it rumoured that, after occupying Manipur, the English will hold an enquiry on the spot into the murders which were recently committed there. Let the real offenders be punished by all means, but the writer fears lest the English should in their desire for revenge, take the lives of innocent Manipuris indiscriminately.

The English in Manipur.

SAMAY,
May 1st, 1891.

SAMAY,
May 1st, 1891.

6. The same paper endorses the views of the *Statesman* newspaper's correspondent, "Fair Play," on the subject of the recent events in Manipur, and throws the entire

blame on the English. According to the writer, the Manipuris would not have acted in the way they did if Mr. Quinton and his party had not goaded them to desperation.

BANGAVASI,
May 2nd, 1891.

The occupation of Manipur.

7. The *Bangavasi*, of the 2nd May, has the

following anent the occupation of Manipur:—
We ought to rejoice with the English in their victory, but we cannot rejoice as we should. We would feel quite elated at the occupation of Manipur by our Government if Manipur had not been an ancient Hindu State, and if its mere name had not recalled to our minds events and personages mentioned in the *Mahabharata*. Our joy at the occupation of Manipur by the Government would have known no bounds if Manipur had not been friendly to the English and a well-wisher of the latter, and if she had not helped the English in all their Burmese wars. We have thus been placed between the two horns of a dilemma. On the one hand, we have very happy news, on the other, we have very sorrowful news; we have, on the one hand, rejoicing, we have, on the other, danger; we have light on the one hand and darkness on the other. We have been given nectar on the one hand and poison on the other. How then can we rejoice?

Inscrutable indeed are the dispensations of Heaven! It is not in us, puny mortals, to divine the motive which actuates Him in His actions. Perhaps He desired to bring Manipur under foreign yoke. Perhaps the stock of virtue which kept Manipur independent so long is exhausted, or it may be that the independence of Manipur for any longer period would have interfered with some design of His. Or it may be that some grave sin had crept into the reigning dynasty and it is humiliated. It is also probable that this divine punishment has been inflicted on the *Yuvaraj* and Tekendrajit for their cruel treatment of the old Maharaja. The course of justice is inscrutable indeed.

The complications in Manipur have arisen solely out of the fault of its rulers, and it is hoped the triumphant British Lion will not wreak his vengeance on the weak Manipuris. It is hoped too that the English will not hold the Manipuri soldiers and officers guilty of committing hostilities against them; for it should be remembered that in doing so they only carried out the orders of the Commander-in-Chief or of the *Yuvaraj*. If any oppression is committed upon the Manipuri soldiery, the Generals in charge of the English army will incur grave responsibility.

General Collett has taken up his quarters in the Manipur palace along with his retinue. General Graham is serving as his assistant. Nobody knows what drama is being enacted in Manipur by the triumphant British troops. It is well known that if victorious armies are not kept under control, they commit horrible atrocities upon the vanquished. The thought of Manipur is painfully exercising every mind.

SANJIVANI,
May 2nd, 1891.

8. The *Sanjivani*, of the 2nd May, says that the independence of Manipur has disappeared. The State which in days of yore repulsed the invasion of a great soldier like Arjun is now trampled under foot by the

English. The sun of independence which had been shining in the Manipur sky since the *Dwapara yuga*, went down for ever on Monday last (the 27th April).

BENGAL EXCHANGE
GAZETTE,
May 3rd, 1891.

9. The *Bengal Exchange Gazette*, of the 3rd May, says that the best course for the Government in respect of Manipur is to follow Colonel Johnstone's advice. But seeing

how it thirsts for new territory, it is very likely that Government will totally destroy the independence of that State.

DACCA PRAKASH,
May 3rd, 1891.

The Manipur affair.

10. The *Dacca Prakash*, of the 3rd May, has the following on the Manipur affair:—

The writer hopes that the fiendish cry for revenge which is being heard on all sides will not make Lord Lansdowne swerve from his path of duty. Though it ill behoves a loyal subject to use hard words towards the Government in this time of sorrow and danger, still the writer will be wanting in duty if he does not make such remarks as, in his opinion, the situation requires. Manipur is not

a tributary State. It is an independent State that has all along been on good terms with the English. It has rendered substantial help to Government on more occasions than one, and it is not clear why Government has now quarrelled with it. Whether Government admits it or not, circumstances make it clear that it sent Mr. Quinton with 500 soldiers to arrest Tekendrajit, the Commander-in-Chief of the Manipuri forces. Look now at Government's sense of justice and propriety. It sent an army of 500 soldiers to Manipur, and yet it not only did not take the permission of the Maharaja to do so, but it did not even think it proper to give him the least intimation of the fact. According to the custom of all civilised States, Government should have sent an ultimatum to the Maharaja before taking an army into his country. Manipur may not be a civilised State; but that does not absolve Government from its duty of dealing with that State in accordance with civilised customs. It may be argued that Government sent the army not against the State of Manipur but against her Commander-in-Chief. But if the Commander-in-Chief committed any fault, the Maharaja of Manipur ought to have been first called upon to punish him, and Government could interfere for the purpose only if the Maharaja failed or refused to punish his Commander-in-Chief, or asked the Government to assist him in doing so. But did the Maharaja Kula Chandra ask the Government to help him? The conduct of Government leaves no room for doubt that it contemplated a *coup* against Manipur, but adverse circumstances frustrated its intention and brought about its discomfiture. The arrangements made for the proposed durbar in Manipur clearly show that it was intended as a trap for the capture of the Senapati and others. And let impartial men say whether such conduct was worthy of the civilised English Government. But Government's injustice and oppression did not end there. The Senapati was the Jubaraj of an independent State, and when he refused to attend Mr. Quinton's durbar, the order was passed for arresting him by force, and English soldiers entered the sacred precincts of the Jubaraj's zenana where his wives and other female members of the Raj family were residing. On entering the zenana, the soldiers committed various acts of oppression, killing women and children, and they also burnt temples. The Manipuris thereupon lost all patience and defeated the soldiers and attacked the Residency. It is clear therefore that the Senapati acted under the gravest provocation, and any man of flesh and blood would have acted in the way he did. And yet the *Pioneer* and other Anglo-Indian papers have thrown the whole blame upon the Senapati and the Maharaja with the object of ruining a friendly independent State.

11. The *Dacca Gazette*, of the 4th May, says that as it is not probable that John Bull will at this stage of the Manipur affair listen to any discussion about policy, and as he is always willing to hear people talk about advantage and disadvantage, it is best to calculate whether the annexation of Manipur will be advantageous or disadvantageous to the British Government. The annexation of Manipur will only serve to increase the financial embarrassment of India. The revenues of an uncivilised hilly country like Manipur will not certainly pay the cost of its administration. Government should thoroughly weigh the question before coming to a decision.

DACCA GAZETTE,
May 4th, 1891.

Another consideration also makes it desirable that the English Government should maintain independence of the Manipur State. The semi-civilised states on the frontiers of India are an effectual barrier against foreign invasion. And their destruction will remove these barriers.

12. The *Dainik-o-Samachar Chandrika*, of the 4th May, refers to the story of the massacre in Manipur as told by the *Pioneer's* correspondent, and observes as follows:—

DAINIK-O-SAMACHAR
CHANDRIKA,
May 4th, 1891.

This story proves the innocence of the Maharaja, while the guilt of the Jubaraj-Senapati rests upon a nod by which he is supposed to have given his consent to the murders. But every impartial man must say that a nod is not very strong or satisfactory evidence. The statement of the Maharaja Kula Chandra that as the soldiers of Mr. Quinton demolished temples and otherwise committed sacrilege, the excited soldiery killed him and his party, still remains uncontradicted. The English say that the Manipuri soldiers were maddened in the fight which lasted all day, and that they had from the first made up their minds to kill Mr. Quinton and his party. That is to say, the

soldiers of Manipur committed the murders simply out of a desire for revenge. But they have not yet been able to prove this point. They must now admit the baselessness of their statement that the *Jubaraj* killed Mr. Quinton and others with his own hand. Babu Rasik Lall Kundu, the head clerk of the Residency, wrote to say that Messrs. Quinton and others fell in battle. This makes it probable that there was a sort of an engagement at the time of the murder. A proclamation has been issued for the arrest of every one of those Manipur officials who were present when the murders were committed. This means as if the men who were so present committed the murders with their own hands. But if the statement of the *Pioneer's* correspondent be accepted, these men cannot be held guilty. It is not known whether or not Government has found evidence sufficient to incriminate them. But this much is certain that, on the evidence which has been made public, their guilt cannot be established. Then as regards the question—what is the chief cause of the Manipur disaster?—it must be admitted that all this would not have happened if Mr. Quinton had not entered Manipur with orders from Lord Lansdowne to arrest the *Jubaraj* and attacked his palace. For the statement that the Manipuri soldiers did not get excited until the palace of the *Jubaraj* was attacked and bullets were sent among the members of his family still remains uncontradicted.

It is not easy to adjudge the amount of guilt which should be attributed to the two parties respectively. It is not known whether or not the English will be able to do full justice to the parties concerned. The writer therefore prays to God to enable the English to do strict justice. To err is human, to forgive divine, and the gods do good to the man who, uninfluenced by feelings of revenge, does justice to the guilty.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 5th, 1891.

13. The *Dainik-o-Samachar Chandrika*, of the 5th May, says that according to the English the two figures in front of the shrine of Govindji before whom Mr. Quinton and others

were sacrificed by the Manipuris have been blown up with dynamite. But Govindji is an image of Vishnu, and no sacrifice can possibly take place before it. The writer therefore cannot believe the above story. It is said that by order of Colonel Collett all the beautiful buildings of Manipur and such of them as were held dear by the Manipuris are being blown up by dynamite. The domes of the fort have been demolished. It seems as if, being unable to be revenged on the Maharaja and the *Jubaraj*, these heroic Englishmen are wreaking their vengeance on Manipur and its temples and other edifices. It is said that it is the people of Manipur alone and not the Kukis who are responsible for the recent events there. The writer apprehended as much, and knew beforehand that many innocent people would be brought into trouble for this Manipur disaster. But this persecution of the innocent will do no good. Does not Lord Lansdowne still see his blunder?

DAINIK-O-SAMACHAR
CHANDRIKA,
May 7th, 1891.

14. The *Dainik-o-Samachar Chadrika*, of the 7th May, refers to the statements of the *Pioneer's* correspondent who accompanied the Manipur expedition, and observes as follows :—

The writer is compelled to say that the correspondent is not conducting himself with impartiality and liberality. The correspondent is anxious to see Manipur annexed. He has evidently not much respect for the Queen's proclamation which is to him no better than a piece of waste paper. The writer blames him not because he is asking Government to annex Manipur, but because he has adopted a low and contemptible course for effecting his purpose. He is attributing to the Manipuris offences which have not yet been proved against them. The exact part played by Tikendrajit in the massacre of the English soldiers has not yet been correctly ascertained, and yet the correspondent says that it was by his order that the murders were committed, and that he held high festival after the event. In thus charging the Senapati and others with offences which have not been clearly proved, the correspondent has forgotten his duty.

As to his next statement that the Manipuris desecrated the graves of Englishmen, and even dug open the grave of the child of Sir James Johnstone, the former Resident of Manipur, no people know better than the Hindus that it is a grave sin to insult the dead, and it is therefore more reasonable to suppose that the people of Manipur desecrated the graves of the dead under grave

temporary excitement. It should also be borne in mind in this connection that no people are such adepts in hurting other people's religion as the Christians. In Rangoon they are anxious to see a railway constructed over Mussulman burial grounds. Let those who have desecrated the graves be punished by all means, but why try to excite against the Manipuris the anger of Sir James Johnstone, the man, that is, who is protesting against the proposed annexation of Manipur, by telling him that the Manipuris have not spared even his son's grave? This is certainly neither large-mindedness nor religiousness. The writer thinks that there are not in England many horrid-minded men like the correspondent of the *Pioneer*. He has said on the strength of a vague rumour that two months ago the Maharaja was ready to take shelter with the Kukis, to whose country he has now gone. By this he tries to insinuate that neither the Maharaja nor the Jubaraj did anything hastily and without premeditation. But letters published in the *Englishman* newspaper shew that neither of them nor even Mr. Grimwood was prepared for or had thought of any emergency. Whoever the correspondent may be—a henchman of Mr. Allen or a henchman of Lord Lansdowne—the writer must say again and again that he is not behaving himself properly.

II.—HOME ADMINISTRATION.

(a)—Police.

15. The *Uluberia Darpan*, of the 27th April, says that a boy of seven of the village of Mugkalyan, within the jurisdiction of the Bagnan thana, in the Uluberia sub-division of the Howrah district, has died in consequence of having been vaccinated while suffering from fever.

ULUBERIA DARPAN,
April 27th, 1891.

16. The Barrisal correspondent of the *Sakti*, of the 28th April, says that a number of card-sharpers are cheating people in villages near the Barrisal town. But the panchayet and the village choukidars are quite indifferent in the matter.

SAKTI,
April 28th, 1891.

The writer would also draw the attention of the authorities to the very fatal deception which is practised upon ignorant people in certain villages in the Backergunge district by a class of men who profess to be kavirajes, but who are perfectly innocent of any knowledge of medicine.

17. The *Sanjivani*, of the 2nd May, has learnt that thefts and dacoities have become very rife in the villages Bagat, Mathurapur, Magura, Govindapur, Betanga and Belgalchi in the Furreedpore district. The people there are therefore greatly alarmed.

SANJIVANI,
May 2nd, 1891.

(b)—Working of the Courts.

18. The *Burdwan Sanjivani*, of the 28th April, says that the number of suits on the file of the Munsif of Culna having largely increased, the second Munsif of Burdwan will be sent to assist him in the disposal of the cases. But this arrangement will put the suitors in the courts of Burdwan to very great inconvenience. There are three Munsifs in Burdwan and yet the hearing of cases is repeatedly postponed. It is clear from this how things will fare in Burdwan in the absence of one of its three Munsifs.

BURDWAN SANJIVANI,
April 28th, 1891.

19. A correspondent of the same paper, writing from Ranigunj, repels the charge brought by another correspondent (see R. N. P. for week ending the 25th April, paragraph 17) against the peons of the Ranigunj Munsifi, and says that, generally speaking, the peons do their duty well; only one or too of them did some illegal acts for which they have been severely reprimanded by the Nazir and the Sheristadar.

BURDWAN SANJIVANI.

20. The *Sanjivani*, of the 2nd May, referring to the recent missionary affair in Deoghur in the Sonthal Pergunnahs, says that the mischief which arises from keeping an officer in the same place for a long time is illustrated by the conduct of Mr. Smith, the Sub-divisional Officer of Deoghur.

SANJIVANI,
May 2nd, 1891.

SOM PRAKASH,
May 4th, 1891.

21. A correspondent of the *Som Prakash*, of the 4th May, says that road cess has been most unjustly assessed at Krishnagore. The assessments made by the officers of Government cannot be appealed against. It is rumoured that those who had no papers to file have been exempted from the assessment, while those who filed papers have been most unjustly treated. It is hoped that Government will enquire into the matter.

(c)—Jails.

SAHAYOGI,
May 1st, 1891.

22. The *Sahayogi*, of the 1st May, says that the following improper and oppressive practices prevail in the jails of this country, and hopes that the Magistrate of Burrisal will take steps to ascertain whether or not any of these practices exist in the Barrisal jail :—

1. On their first admittance into jail, the prisoners are stripped of all clothing and then searched. Sometimes they are stripped naked in the presence of the jail doctor.
2. There is absolutely no privacy in the jail privies, and the prisoners can see each other while in the act of easing themselves. They have to wash themselves at a place which is about 20 to 25 cubits distant from the privies, and as their clothing consists of a *jangiya*, which they must take off before entering the privy, they have to walk the distance naked and then to wash themselves in company with each other.
3. The mehters hurry the prisoners out of the privies.
4. Sometimes ordinary prisoners are kept in the same cell with persons charged with murder. There is a pot in this cell which serves as a privy. And the prisoners who make use of this privy are given only one *lota* of water each, irrespective of the number of times they may have to make use of it. The consequence is that they sometimes remain unwashed or imperfectly washed.
5. Prisoners of the Namasudra caste are made to work as mehters.
6. The prisoners who are admitted after 6 P.M. are kept without food the rest of the day.
7. The weight of the prisoners regulates the amount of the work which is assigned to them ; but it makes no difference in their diet.
8. Prisoners are heavily punished if tobacco or any article of food is found in their possession, but no enquiry is made to ascertain how they come by it ; for no article of any kind can be brought into jail without the knowledge of the doctor, the warder and the jemadar.
9. No prisoner, even when he is really ill, can easily get himself admitted into the jail hospital without bribing the jail doctor. Prisoners not attacked with illness often manage to stay in the hospital by bribing the doctor.
10. When a prisoner stays in hospital by bribing the doctor, he is reported to be suffering from bowel complaints, and the pot containing the stool of a prisoner who really suffers from such complaints is labelled with his name and shown to the doctor saheb.
11. The prisoners in the hospital are given sago diet for the first three days after their admission into it, and are given milk and rice after that, according to the state of their health. But as healthy men who have got themselves admitted into the hospital by bribing the jail doctor cannot live on sago diet, the milk which is due to some other prisoners, who are really ill, is given to them, and the latter are made to live on sago or rice as the case may be.
12. The greater portion of the milk which is supposed to be given to the prisoners is stolen and the quantity stolen is made good with water.
13. The jail servants take letters from the prisoners to their relatives and appropriate to themselves all but a small portion of the sums given by the latter for the benefit of the former. With the money thus obtained, the prisoners procure tobacco and other things through the agency of the warders and jemadars.

Of these 13 items, the first 5 are of a most disgusting nature. Their effect is to make the prisoners absolutely shameless and thereby to brutalise them. It is for this reason that prisoners return from jail more wicked than they had gone.

Again, though it is a fact that there are prisoners who willingly work as mehters in order to obtain exemption from all kinds of labour, still there can be no doubt that most of them are compelled to act in that capacity. As regards the Namasudras, though they are a very low caste people, still they look upon the work of a mehter with the same feelings as high caste people do. It is therefore very improper to make them work as mehters.

(d)—Education.

23. Panchanan Tarkaratna of Bhatpara, in the 24-Pergunnahs, writing to the *Bangavasi*, of the 2nd May, says that Mahamahopadhyaya Mahesh Chandra Nyayaratna no doubt deserves praise for his services in connection with the Sanskrit *tols* in this province. But the pundits of Bengal ought not to accept the rewards or grants, whatever the name by which they are called, which Government proposes to give them. A Brahman deposes himself and ultimately becomes a *mlechchha* by accepting gifts from *mlechchhas*. Besides the late agitation has shown that the acceptance of such gifts by the pundits will tie them down in several matters, and that is not desirable from the standpoint of religion. Every section of the native community is by some influence or other being gradually brought under the control of Government, and it is not desirable that the Brahmans and the pundits of the land too should share the same fate. If the pundits place themselves under pecuniary obligations to Government, the conduct of Government towards the pundits of the Sanskrit College during the Consent Bill controversy shows that they may, on similar occasions in future, be required by Government to sacrifice their freedom as expounders of the Sastras. It is hoped, therefore, that the wealthy men of the country will direct their attention to this matter, and compensate those pundits who will refuse to take Government aid; for such refusal will mean for them loss which, poor as they are, they will be ill able to bear.

BANGAVASI,
May 2nd, 1891.

24. Referring to the Hindu School question, the *Aryavarta*, of the 2nd May, says that though Government promised at the time the College Department was separated from the School Department that it would make to the school a monthly grant up to Rs. 1,200, and though the Government has never had up to the present time to incur an expenditure of more than Rs. 300 per month on account of the school, Sir Alfred Croft is still going to abolish it on the alleged ground of its expensiveness. The fact is, the English Government wants to efface from the country the trace of every good deed done by the Hindus. Why then this false plea of expensiveness, and why this delay in carrying out the intention of the Government?

ARYAVARTA,
May 2nd, 1891.

25. The *Sanjivani*, of the 2nd May, says that Baboo Asutosh Mukharji, a member of the Syndicate, has proposed to the Senate of the Calcutta University the introduction of Bengali as a subject of examination along with Sanskrit in all the Arts Examinations. The proposal is a very reasonable one. There is at present hardly one graduate of the University who can write with ease a single line of Bengali. However widely the English language may be cultivated, it will never become the mother-tongue of the Bengalis, and Bengali will always be the mother-tongue of the Bengalis. If therefore the University shews proper respect to Bengali, every Bengali will be compelled to cultivate it, and the language will soon improve. It is hoped therefore that the University will benefit these provinces by agreeing to the proposal of Baboo Asutosh Mukharji.

SANJIVANI,
May 2nd, 1891.

26. The same paper is glad at the arrangement hit upon by Sir Alfred Croft with the view of saving the Hindu school.

SANJIVANI.

27. The same paper says that though Government is encouraging the cultivation of Sanskrit learning in two ways, namely, first by introducing Sanskrit as a subject of study in the Calcutta University and secondly by granting pecuniary aid to the *tols* and holding the Sanskrit Titles Examination, still little real good has been done in this direction. The alumni of the University forget, in their struggle for existence, the little Sanskrit they acquire in the University,

SANJIVANI.

and the scholars turned out by the *tols* seldom meet with encouragement in afterlife in the pursuit of Sanskrit studies. The writer disapproves of the mode of teaching Sanskrit which is followed in the University. He says that it is not so necessary that many people should have a superficial knowledge of Sanskrit or that a few should be deeply versed in that language and literature. The writer therefore makes the following suggestions for the consideration of those who are going to establish a vedic school and a Sanskrit library:—

- (1). The school department of the Sanskrit College should be abolished.
- (2). The College Department alone should be retained and should consist of Sanskrit professorships in the various branches of learning. These professors should be chosen from every part of India in order that they may be the best men in their respective subjects and should, besides receiving fixed salaries, be also paid a portion of the fees of the pupils who will attend their lectures.
- (3). The library of the Sanskrit College ought to be extended and thrown open to all pundits.
- (4). A fund should be raised and called the endowment for Sanskrit research, out of the proceeds of which two persons both knowing English and Sanskrit should be engaged, each on a salary of Rs. 200 per month. These two men should be employed in the work of making learned researches under the direction of a committee.

If these suggestions are carefully given effect to, India may expect to get a reliable history of her ancient days written in the course of the next twenty or twenty-five years. Seeing that people have taken a liking to ancient Sanskrit learning and literature, any one who undertakes to give effect to these suggestions is likely to meet with strong support, and Government, it is sure, will not remain indifferent in the matter.

(e)—*Local Self-Government and Municipal Administration.*

HINDI BANGAVASI,
April 27th, 1891.

28. Referring to the Benares affair, the *Hindi Bangavási*, of the 27th April, says that the privilege of Self-Government is doing incalculable injury to the country. Men flushed with the conceit of English education manage somehow or other to procure some power in self-governing institutions and shew utter disregard to the feelings and religion of their fellow-countrymen.

BURDWAN SANJIVANI,
April 28th, 1891.

29. The *Burdwan Sanjivani*, of the 28th April, refers to the proposal of the Burdwan Municipality to impose a tax on cultivated *sali* lands, and observes as follows:—

A new tax in the Burdwan Municipality. This tax is known in no other municipality, and the municipality of Burdwan will be the first municipality in the country to impose it. The Commissioners have no idea how oppressive the new tax will prove to the poor cultivators. Government often advocates increase of taxation, and it does so either because it does not know the condition of the people, or because it does not care to take their condition into its consideration. But the Commissioners are the representatives of the people and know their condition well.

DACCA GAZETTE,
May 4th, 1891.

30. The *Dacca Gazette*, of the 4th May, publishes a letter from one Purna Chandra Sen, a medical practitioner of Dacca, in which that gentleman complains against the great irregularity of the municipal mehters in cleaning privies, his own privy not having been served for fifteen or twenty days together.

The night-soil service in Dacca.

(g)—*Railways and communications, including canals and irrigation.*

CHARUVARTA,
April 27th, 1891.

31. A correspondent of the *Charuvartá*, of the 27th April, draws the attention of the Local Board of Netrokona, in the Mymensing district, to the following matters:—

Matters for the consideration of Netrokona Local Board in the Mymensing district.

- (1)—The Samáj road was planned long ago, and its track has been repeatedly demarcated, but there is no indication that the construction of the road will soon be taken in hand. The Local Board should carefully consider the petition of talukdars of

the Chaparkona village for altering that portion of the track which lies within the above village.

(2)—It appears that the construction of the proposed bridge over the Dhalai river in the village Kastola Demra will not be taken in hand this year too, although this Board itself supported the prayer of the people in regard to this bridge. The roads which this bridge will connect being in a bad condition, have been only partially repaired. Did the Local Board Overseer get only an estimate for a partial repair of the road sanctioned last year? What about repairing the remainder of the road?

(3)—The new bamboo bridges on the Amtolla road over the khals in *Ruir Math* are very unsafe.

32. A correspondent of the *Burdwan Sanjivani*, of the 28th April, says that the Memari-Satgachia road in the district of Burdwan has fallen into disrepair and should be repaired before the setting in of the rains. Two

The Memari-Satgachia road in the district of Burdwan.

years ago the people of 20 to 25 villages applied to the Collector of Burdwan requesting him to get the road metalled, but nothing has been done in the matter yet. It is hoped that the present Magistrate of Burdwan will look to the matter. The portion of the road from the Memari station to Taktipur is paved with stone year after year, but it should be also widened for the convenience of the villagers.

BURDWAN SANJIVANI,
April 28th, 1891.

33. The *Banganivási*, of the 1st May, says that the Mugrahat station on the southern section of the Eastern Bengal State Railway being an important station, and its income being chiefly derived from passengers coming from

The Mugrahat station on the southern section of the Eastern Bengal State Railway.

and going to Joyanagar and Mazilpur in the 24-Pergunnahs, a feeder road to those villages has become absolutely necessary. The writer would also draw the attention of the authorities to the fact that a commode has been placed in the waiting-room for native ladies in that station for the use of European gentlemen. The station-master, it is true, kindly allows the first and second class waiting-rooms to be used by native ladies, but he does so simply out of favour, and he will, it is sure, be obliged to refuse this room to native women if first and second class passengers require it for their own use. The commode should be placed in a separate room.

BANGANIVASI,
May 1st, 1891.

34. The *Bangavási*, of the 2nd May, has learnt that though the goods traffic passing through the Forbesgunge station in the Metiari sub-division of the Purneah district is very considerable, goods to the extent of about twenty thousand maunds are left in the goods shed for want of a sufficient number of wagons to transport them. This causes great damage to the goods, and consequent loss to their owners in the rainy season. It is hoped the Railway authorities will look to the matter.

Goods traffic in the Forbesgunge station in the Purneah district.

BANGAVASI,
May 2nd, 1891.

(h)—General.

Retrenchment in the Calcutta Secretariat offices.

35. The *Surabhi-o-Patáká*, of the 17th April, refers to the proposed curtailment of expenditure in the Secretariat offices, and observes as follows:—
There will be a real curtailment of expenditure if the shears of retrenchment fall not only on a few petty clerks but on well-paid officers whose duty consists only in distributing work among their subordinates and in superintending its performance. The writer will be glad if no injustice is done to anyone on the pretext of retrenchment.

SURABHI-O-PATAKA,
April 17th, 1891.

36. The *Uluberia Darpan*, of the 27th April, says that the stoppage of the delivery of letters by the post-office at Bagnan in the Uluberia sub-division of the district of Howrah has resulted in great inconvenience to the residents of 30 to 35 villages. Bagnan is a place of importance and a chief resting-place for pilgrims going to Cuttack. It contains about 50 shops and 8 zemindari cutcheries. Thus the income of the post-office here will greatly increase if it is allowed to distribute letters. The attention of the Superintendent of the Postal Department is drawn to the matter.

The post-office at Bagnan in the Uluberia sub-division of the Howrah district.

ULUBERIA DARPAN,
April 27th, 1891.

SAHACHAR,
April 29th, 1891.

The Poverty Commission.

37. The *Sahachar*, of the 29th April, has the following in connection with the Poverty Commis-

sion :—

If the object of the Commission is, as it is said to be, to enquire into the extent of poverty among Europeans and Eurasians, why has Government moved in the matter? Again, as those who have been appointed Commissioners already know everything about the subject, what new matter is their report likely to disclose which is not already known to the public? Again, if, as Sir Charles Elliott says, private charity be sufficient to relieve the poverty which is being enquired into, why submit a report to Government at all? The fact is that those who have induced Government to appoint this Commission know very well what they are about, and hope great things from it. But Government should bear in mind that its making any special provision for a particular class of its subjects will increase the dissatisfaction which has been caused by the interpretation recently put upon the Queen's Proclamation. The writer is for justice and impartiality, and strongly opposed to undue favour to any class of Her Majesty's Indian subjects.

BEHAR BANDHU,
April 30th, 1891.

38. The *Behar Bandhu*, of the 30th April, says that, considering the rapidly increasing poverty of the Indians, the authorities in India should abolish or reduce the home charges,

which now amount to twenty-two crores of rupees per annum. Sooner or later these charges will have to be reduced; but it is better to nip a disease in the bud than to attempt to cure it when it has been fully developed and become firmly rooted.

BANGANIVASI,
May 1st, 1891.

39. Referring to the appointment of the Committee to enquire into the condition of the Europeans and Eurasians in Calcutta, the *Banganivási*, of the 1st May, says that it

is a noble act no doubt to relieve the distress of the poor, but it is to be regretted that His Honour the Lieutenant-Governor of Bengal has thought fit to take pity only on the European and Eurasian poor living in Calcutta, while there are hosts of paupers of other nationalities too in that town. His Honour says that he considers it a matter of importance to the administration that the condition of this portion of the community should be thoroughly and carefully examined. But is it not, it may be asked, equally incumbent on the authorities to enquire into the condition of the thousands of poor people of other nationalities in this town? Is not every community entitled to the same consideration at the hands of the Government?

It does not look well for Government to be blind to the condition of one class of its subjects while paying every attention to the needs of another. Every class of its subjects, whether European, Eurasian, Hindu or Mussulman, ought to be equally taken care of by Government as its children.

SAMAY,
May 1st, 1891.

40. The *Samay*, of the 1st May, says that within recent years Sir George Campbell was the only Lieutenant-Governor of Bengal who was laborious and efficient in doing his duty. He was not much advanced in years and loved

Sir Charles Elliott and the Secretariat offices.

to do many things himself. The Lieutenant-Governors who came after Sir George were, nearly all of them, mere puppets in the hands of their Secretaries. But the present ruler of Bengal is a man of a different stamp. His industry and devotion to duty have astonished the writer. He has been in office only for five months, and within this short period he has inspected four departments of his Secretariat. The way in which His Honour is inspecting the Secretariat offices is calculated to raise the hope that they will be soon put into order, and the extravagance prevailing there will be checked. There are in these offices many officers drawing large salaries whose only duty is to distribute work among the clerks under them. Sir Charles Elliott will certainly win praise if he succeeds in reforming the Secretariat offices.

ARYAVARTA,
May 2nd, 1891.

41. The *Aryavarta*, of the 2nd May, referring to the appointment of the Committee to enquire into the condition of the Europeans and Eurasians in Calcutta, regrets that

The Poverty Committee.

Government should think it necessary to pay so much attention to the handful of Europeans and Eurasians living in this town, while it is so indifferent as to the condition of the millions of the people of other nationalities residing there who eke out a precarious existence.

42. The *Bangavási*, of the 2nd May, is glad to hear that Sir Charles Elliott has already acquired some reputation as a man of work. But to deprive a few poor clerks of their livelihood will be no saving to a Government, which squanders its subjects' money in every possible way. His Honour will really deserve praise, if he can effectually put a stop to this waste of public money. But to dismiss a clerk here and to rebuke a Deputy Magistrate there will be nothing; will be mere show, like the fencing of a garden full of jungle. Will Sir Charles Elliott succeed in effecting any internal improvement of the people?

BANGAVASI,
May 2nd, 1891.

43. The *Dainik-o-Samachar Chandriká*, of the 3rd May, asks whether the Poverty Commission will see whether the sufferings of the Eurasians are due to their own fault. The Eurasian lads in Calcutta are, as a rule, an illiterate body, given to drinking and unable to earn a pice. Many of them have therefore to depend on charity for livelihood. It is believed by some that the Commission wants to widen the road to the public service for the Eurasians. This, if true, will be very unjust indeed, and will cause grave public dissatisfaction. The Commission should rather suggest means by which the fitness of the Eurasians for employment in the public service may be increased.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 3rd, 1891.

It is rumoured that pressure was brought to bear upon the Lieutenant-Governor for the appointment of this Commission. The writer has known for a long time that this would be the case, and this paper has always opposed the recommendation of Archdeacon Baly that Government should show greater favour to the Eurasians than it has hitherto done. A correspondent of a Russian newspaper recently said that the Eurasians would in course of time become a serious obstacle to British rule, and their descendants would in all probability deliver India from England's yoke. Is it that Government has already come to see the truth of this statement, and is therefore doing its best to please the Eurasians and reconcile them to the British rule? The mystery is not yet unravelled.

III.—LEGISLATIVE.

The Consent Act|Circular.

44. The *Sahachar*, of the 29th April, has the following on the Consent Act circular:—

SAHACHAR,
April 29th, 1891.

The writer has carefully read the circular, and can assure the public that both the Government of India and the Government of Bengal are determined to see that no oppression is committed under the pretext of the new Act. The fear of being heavily punished will deter people from bringing false accusations under the new law. Besides the Indians look upon their women as sacred things, and even the most determined enemy of a man shrinks from committing oppression on his wife. Thus there was no fear on this score from the beginning, and now that Government has reassured the public, it ought to place confidence in its words.

Government and the Consent Act.

45. The *Banganivási*, of the 1st May, has the following:—

BANGANIVASI
May 1st, 1891.

It gives us some satisfaction to find that the authorities have at last come to repent of their hot-headedness in passing the Consent Act. We can now expect that this sacrilegious legislation will be some day repealed. The public will be surprised to learn that the authorities had their eyes open only a week after the passing of the Act, when they came fully to realise its mischievous character. Although the small atonement that Government is now going to make will yield no lasting result, still it is a matter of congratulation that it is going to make some atonement. The atonement consists in the issue of a circular by the Government of India warning the Heads of Divisions to be very careful in the administration of the new law. The tone of the circular clearly shows that as soon as the excitement of the moment was over, the authorities came to see the disastrous consequences the measure would produce in the country. No thanks are, however, due to them for seeing this so late. Nor is it likely that the Supreme Government has taken this step of its own motion. It will be remembered that Sir Charles Elliott said on the day the Act was passed that he would take every possible care in the administration of the law. Every

safeguard spoken of in the Government of India's circular had been proposed by the Lieutenant-Governor of Bengal in the Viceroy's Council. If thanks are therefore due for the issue of this circular, thanks are due not to Lord Lansdowne, but to Sir Charles Elliott.

The circular clearly proves the inadvisability of the enactment, and shows that the agitation against the Act on the ground of its interfering with the honour of the people was not quite groundless. Many people think that the circular will allay all fear on the score of the working of the law; but they are quite mistaken. Who does not know that there are whimsical officials in the mofussil who do not care much even for the law, and who care much less for any circular of Government? It may be contended that the higher authorities will keep a sharp eye upon such officials, and make them carry out their orders. But all such caution and vigilance may be exercised during the administration of Sir Charles Elliott and Lord Lansdowne. But what after that?

The writer therefore considers this the best time for making efforts to get the law repealed. It is true the Government is now seriously involved in trouble on account of Manipur; but the people should not on that account abstain from agitating against the new law. They must strike the iron while it is hot.

EDUCATION GAZETTE,
May 1st, 1891.

46. The *Education Gazette*, of the 1st May, refers to the recent circular order of the Government of India on the subject of the Age of Consent Act, and observes as follows:—

According to some, this circular will strengthen the grounds on which it is proposed to prefer an appeal in England against the Age of Consent Act. But as a matter of fact, it diminishes the necessity for an appeal. The statement that the circular will reduce the law to a dead-letter is also incorrect. Its real meaning is that, instead of disregarding the fears and apprehensions of the people regarding the probable effects of the law, Government is anxious to allay them.

SAMAY,
May 1st, 1891.

47. The *Samay*, of the 1st May, has the following on the subject of the Hackney Carriage Bill:—

The Hackney Carriage Bill. As people do not care to take upon themselves the trouble of prosecuting the drivers of hackney carriages in the Police Court, the latter often violate with impunity the provisions of the existing law regulating the rates of carriage hire. And unless greater facilities are given for prosecuting them in future, the provisions of the proposed law will also remain inoperative. It is therefore desirable that a provision should be made in it empowering Police Inspectors and Municipal Commissioners in their respective stations and wards to try complaints against hackney carriage drivers. The Lieutenant-Governor is asked to take this proposal into consideration.

BANGAVASI,
May 2nd, 1891.

48. In continuation of its article on the Consent Act in its issue of the 25th April last (see R. N. P. for 2nd May 1891, paragraph 29), the *Bangavasi*, of the 2nd May, says that the Hindus should not stop their agitation

against the Act, but try to explain to their rulers how much the law has grieved them. In explaining this their voice should be louder than it has hitherto been, so that it may be heard in England across the waters. As a Mahamahopadhyaya said in the course of a speech delivered by him, the authorities here are only like *naibs* and *gomashas*, and it is not likely that they will feel any sympathy with Her Majesty's subjects, and Her Majesty's subjects should, therefore, make their complaints known to Her Majesty in person, and she will then surely take pity on them and remove the cause of their complaint. And this is very true. But even if the Hindus had nothing to expect from such representation, they should still make it as being in duty bound to at least remove any misconception which may exist in the mind of their Sovereign. It is the Hindu's duty to act in this world without desiring to enjoy the fruits of his actions. To do an act of duty for duty's sake and without any intention of deriving any benefit therefrom, that is the *dharma*, the *niskama dharma* which is enjoined upon the Hindu and which is peculiarly and pre-eminently the *dharma* of the Hindu. Let the Hindu therefore betake himself to agitation against the Consent Act leaving it to Srikrishna to ordain as he likes in regard to the result of his labours. And let him agitate so long as the Sovereign's mind is not disabused in regard to the new law that has been passed. And let meetings be held in every village,

and let there be no remissness in making the mental agony of her subjects known to the Sovereign.

Some people say that there should be no agitation just now when the Government is placed in a crisis, the like of which there has not been since the Sepoy Mutiny. They say that it will not be sound loyalty to agitate against the Government at this its hour of danger. But dunces as other people are, they will not see the wisdom of this advice. They know that the powerful English Government cares very little for the loyalty of the weak and effete Bengalis. Plain-speaking Englishmen themselves say that they consider it folly or madness to rely upon the loyalty of the Indians, and that they really rely upon their own bayonets. The proposed agitation against the Consent Act will not, it is certain, do the smallest harm to even a single English soldier in India. And what harm can that agitation do to the English Government? They are either fools or lovers of tall-talk who think that this agitation by the Bengalis can do the smallest harm to the English Government. If agitation by the Bengalis had been able to harm the Government, Government would not certainly have passed the Consent Act.

Although the English rulers of India are aliens and foreigners, still the Bengalis cherish for them heart-felt respect and loyalty, and always sympathise with them in their joys and in their sorrows. But let him, who will, care for the loyalty of a weak people like the Bengalis; the English are not the men who care for it. The English are worshippers of physical might, and care little for the loyalty of the heart. An English statesman like Lord Dufferin said that Indian loyalty is selfish or interested loyalty; that the Indians desire the continuance of British rule simply because that rule is advantageous to them. And the English will not believe that Indian loyalty is a genuine feeling even if the Indians tear open their hearts and show that feeling residing there as Hanuman showed his devotion to Ram and Sita residing in his heart. It is better therefore for the Indians not to make any display of their loyalty and to keep it concealed within their hearts like unrequited love. If the English had believed in the loyalty of the Indians, they would not have driven this javelin of a Consent Act into their hearts. Relying upon the assurances given by the rulers themselves, the people had hitherto persuaded themselves that their religion would in no way be interfered with by the Government, but it has now been openly declared in spite of the Queen's Proclamation that Government has always possessed the right to interfere with the religion of their subjects, when such religion was opposed to English notions of morality and civilisation. And if this declaration of the Government does not convince the Indians that the English care little for their loyalty, the Indians must be stupid indeed. And it looks very bad indeed that the Indians should, under these circumstances, give any expression whatever to their loyalty. They should not in fact be so scrupulous about the loyalty or disloyalty of this act or that act of theirs, for it is after all hard to say what acts of theirs will be considered loyal by their rulers and what acts will be considered by them disloyal. The man who is this day honoured and decorated with titles for his loyalty is disgraced and remonstrated with for his disloyalty the very next day. The safest course for the people, therefore, is to stop using loyalty as the standard by which to judge what they should do and what they should not do, and use in its stead the abstract standard of right and wrong. They should do everything which they consider it to be their duty to do, and the troubles in Manipur should not therefore prevent them from expressing to their Sovereign their feelings in connection with the Age of Consent Act. Besides what cause for anxiety can there be in a Manipur war or in wars on the North-Western frontier? A war with Russia, Germany, France or the United States would be a cause for anxiety. The fates willed it that the Manipuris should kill a few Englishmen, and then be themselves exterminated root and branch, and the fates have had their will. The proposal of the *Englishman* that the Manipur State should be annexed to British territory is a clear indication that Manipur will no longer remain independent territory. The annexation of this State will somewhat appease the Englishman's earth-hunger, and he will surely forget the murder of Mr. Quinton and others when he sees that his newly acquired territory will afford a good field for sporting and tea-planting. Lamentation has been replaced by vengeance and vengeance will be succeeded by self-seeking. The sun that rose in the

horizon of Manipur on the morning before the murder of Mr. Quinton and others will not rise again. Why then should the Indians desist from their agitation? Since the above was in type, the news has arrived that the English have occupied Manipur. The Manipur question will then soon be over. And no one should therefore now say that the Manipur difficulty ought to be a consideration with the people of India for not agitating at present against the Consent Act.

SOM PRAKASH,
May 4th, 1891.

49. The *Som Prakāsh*, of the 4th May, advocates agitation in England for the repeal of the Age of Consent Act. The

The *Pioneer* and the agitation.

Pioneer newspaper advises those who intend to go to England for this agitation to put on iron shirts in order to protect themselves from the beating which is sure to be their lot there. Some of the writer's native contemporaries have accordingly advised those who would go to England to take the shirt belonging to the Editor of the *Pioneer*, the shirt, that is, upon which Captain Hearsey broke his whip. But it is doubtful whether the editor of the *Pioneer* will part with his shirt, for it is possible that he is still haunted by his Hearsay fear. However, the writer thanks the *Pioneer* for the good advice it has given to the Hindus. But having regard to the facts that the Hindus are ready to undergo any persecution for the sake of their religion, and that they have come to look upon insults from Englishman as their every day dues, the *Pioneer's* advice might as well have been spared.

BENGAL EXCHANGE
GAZETTE,
May 5th, 1891.

50. The *Bengal Exchange Gazette*, of the 5th May, says that, according to a correspondent of the *Amrita Bazar Patrika*, a marriage was recently celebrated in Burdwan between a boy aged eleven years and half, and a girl of eleven years and two months. Early marriage of boys was slowly disappearing from the country, but the Consent Act will bring the system into vogue again, seeing that without this stratagem it will be difficult for Hindus and Mahomedans to preserve and perform all the ceremonies they have to perform at their marriages.

IV.—NATIVE STATES.

HINDI BANGAVASI,
May 4th, 1891.

51. The *Hindi Bangavāsi*, of the 4th May, says that Englishmen always profess unwillingness to wound the feelings of the softer sex. But what truth there is in this profession

The Rani of Bhedia.

of theirs will be clear from the conduct of the English Government towards the Begum of Bhopal and recently towards the Rani of Bhedia near Barb, who had complained to it about the way in which her son was being brought up by his tutor, and was given a reply which even a common woman would not expect to receive from the English Government.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGAVASI,
May 2nd, 1891.

52. The *Bangavāsi*, of the 2nd May, has learnt that a violent thunder storm attended with hailstones which occurred in Baraigram in the Nattore sub-division of the Rajshahye district on the 11th April last, has caused great damage to the crops of several villages. The people of these villages are already feeling the pinch of distress.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 7th, 1891.

53. The *Dainik-o-Samāchār Chandrikā*, of the 7th May, has no doubt that the famine in Madras has affected a larger area and a greater number of people than what English-

men say. Relief operations have, indeed, been opened in a few places, but the amount of relief required has not been obtained therefrom. Similar operations will have to be opened in many other places and food should be freely distributed. Lord Wenlock has promised relief but no adequate preparations for granting relief have yet been made. Lord Lansdowne should attend to the matter at once and try to prevent a disaster similar to that which took place in 1876-77 during the administration of Lord Lytton.

VI.—MISCELLANEOUS.

SURABHI-O-PATAKA,
April 17th, 1891.

54. The *Surabhi-o-Patākā*, of the 17th April, says that the passing of the opium resolution by the House of Commons gives rise to the difficult question, who is to govern India in future—the Government of India or the

The opium resolution of the House of Commons.

British Parliament ? As things now stand, it is the Secretary of State who rules India, and the Governor-General of India only carries out his orders. To transfer the power of governing India from the hands of the Secretary of State to those of Parliament will no doubt be a better arrangement ; but is it after all desirable that India should be ruled from London ? It so happens that the three resolutions, viz., the excise resolution, the opium resolution and the resolution relating to the Contagious Diseases Act, which have been recently passed in the House of Commons are in favour of the people of India ; but who will protect their interests if the House passes any resolution injuriously affecting those interests ? The British public and the British Parliament are always busy with their own affairs and take up Indian questions only by fits and starts. This being the case, the writer is not prepared to leave the destinies of India entirely in the hands of the House. Besides, the House is likely to do more harm than good if it moves of its own accord in Indian matters. The opium resolution is a case in point. If the opium trade is abolished, how will the loss of the large opium revenue derived from it be made good ? Will Parliament suggest any means in this respect, or will it leave the Government of India to find it out as best it can ?

55. The *Ahmadi* of the 27th April, has the following in the course of an article headed "How can we rise ?"

The Mahomedan rule in India.

Hindus should remember that though the Mahomedans ruled India for about seven hundred years, there are yet found few Mohomedan Rajas and Zemindars in the country. Had the country been ruled for that length of time by any other nation, it would have been filled with Dukes and Duchesses of the nationality. But the Mahomedan rulers of India had Hindus for their ministers, their treasurers and their army leaders.

Though the Mahomedans were not a very bold people, still they did not find it necessary to disarm the Hindus. And they were wise enough to leave the internal administration of the country in the hands of the inhabitants themselves. The Mahomedans therefore deserve no censure at the hands of the Hindus. It is true the Mahomedans occasionally committed oppression upon individual Hindus, but they did not weaken the national life of their subjects, nor did they suck dry their life-blood. It was under the Mahomedans that heroes like Sivaji, Hyder, Ranjit, Holker, Scindhia and others appeared and flourished in India. But how many such heroes flourished in India under any other power ? The Mahomedans ought not therefore to be found fault with. Even Seraj himself was not the hateful creature he has been represented to have been. The blame of the Black Hole massacre cannot be laid at his door. Let one get at the true history of Seraj's life, of Miran's death, of the attempt made to poison the Emperor Shah Allum, of Mir Kasim's undeserved fate, of the Mysore State, and of the secrets of the Lahore Durbar—let one read carefully Torrens', Bell's, Malcolm's, Kaye's, Elphinstone's, and Carey's works, and one will find it difficult to hate the Mahomedan character. Who can deny that they were an inspired and specially gifted people who conquered all the countries between the Ganges and the Ebro ? If there is anything worth reading in this world it is the history of the Mahomedans. Read that history first, and then hate and censure the Mahomedan if you can. It is high time therefore that Hindus and Mahomedans should unite, or all hope of India's re-awakening will be gone for ever.

AHMADI
April 27th, 1891.

56. A correspondent of the *Burdwan Sanjivani*, of the 28th April, says that the price of food-grains is increasing at Sahajpore within the jurisdiction of thana Rayna in the district of Burdwan. Cattle-pox is raging severely and the local cattle is well nigh extinct. Government once sent to each village a copy of a book treating of cattle diseases. But the book cannot be had now. The Magistrate will do a service to the people of Sahajpore by furnishing them with a copy of the book.

BURDWAN SANJIVANI
April 28th, 1891.

57. The *Banganivasi*, of the 1st May, has heard it rumoured that Sir Charles Elliott and his Secretaries are not pulling well with each other. His Honour's action in keeping every item of work in his own hand has displeased his Secretaries. But the latter should remember that it is their duty to submit to superior

BANGANIVASI,
May 1st, 1891.

authority, and it is hoped that they will prove themselves men of worth by following His Honour's will.

EDUCATION GAZETTE,
May 1st, 1891.

58. The *Education Gazette*, of the 1st May, says that, according to Mr. Clubmont Daniel, Rs. 270 crores represent the amount of Indian money which is either locked up

The hoarded wealth of India. in ornaments or buried under the earth. In his opinion, two crores of rupees are locked up in this way in the town of Amritsur alone, and even in the district of Kohat, the poorest in the Punjab, each Hindoo family has on an average Rs. 800, and each Mahomedan family Rs. 10 buried under the earth. It is hard to make out how Mr. Daniel came to this conclusion. It is men like him who said on the occasion of the last Orissa famine that the Uriyas had grain buried in their houses all the while they wickedly starved themselves to death. It is true the people of this country sometimes transform their money into ornaments and sometimes bury it under the earth; but the amount which is locked up in this way has been greatly exaggerated. It was popularly believed that the hoarded wealth of the Maharaja of Burdwan consisted of one crore of rupees, but in point of fact it did not consist of even ten lakhs. Similarly, the hoarded wealth of so large a State as Gwalior is all converted into Government security. Besides a change has come over the habits of the people, and those among them who can afford to do so invest their money on interest instead of keeping it hoarded or otherwise unused. The practice of burying money has become very obsolete. It has, moreover, become very difficult now-a-days for the natives of the country to earn money and to save it. They have now become luxurious in their habits, and they often spend their earnings on such trifles as gilt ornaments and gaudy dresses. The tendency now-a-days is to squander old fortunes than to create new ones. There is only a very small amount of money in the country, and it should not be made the subject of an attack. The natives themselves do not know what this amount is, and it is impossible for foreigners to estimate it correctly. Some educated Europeans in this country are so far mistaken in this matter as to believe that Sonthal women wear heavy gold ornaments. Their belief in the fondness of Indian women for ornaments is so strong that they even mistake brass for gold. The annual income of the people of India is now estimated at 540 crores of rupees, and Mr. Daniel probably thought that he was justified in regarding one-half of it as unused money.

EDUCATION GAZETTE.

59. The same paper says that, according to a certain English newspaper, the people of this country look upon the disaster in Manipur and the war in the Black Mountain as effects of the recent *mahapuja* at Kalighat. The editors of English newspapers and their correspondents say anything they like, and feel no hesitation whatever in ascribing any motive, however discreditable, to the natives of this country. In their utter helplessness, they have come to hate and oppress the weak. As regards the statement in question, the writer has not seen it made in any native newspaper. Say what the editors of English newspapers will, the people of this country are truly loyal. And as it is the people themselves who have to make good any loss which Government in this country incurs, they have no reason to exult over the Manipur affair and the Black Mountain war which may have increased taxation for them. The Indian is so constituted and his foresight and loyalty are such that he cannot feel a delight at the discomfiture of the Government. On the occasion of the *mahapuja*, the people simply prayed to the goddess *Kali* either to change the minds of their rulers, or to give to them strength which would enable them to make of themselves a resolute, continent, and united people.

URDU GUIDE AND
DARUSSALTANAT,
May 1st, 1891.

60. The *Urdu Guide and Darussaltanat*, of the 1st May, praises the recent action of the Collector of Berhampore in giving several Government appointments to competent Mahomedans disregarding the grumblings of the Hindu candidates.

BANGAVASI,
May 2nd, 1891.

The use of foreign goods.

00. The *Bangavási*, of the 2nd May, has the following:—

61. Perhaps the evil day has after all passed away, or people would not be so eager to forswear the use of foreign goods. People are coming to our office in crowds and letters are pouring in in large numbers. Everybody seems to

understand that this is the time for taking the step. Only the other day a number of gentlemen came to our office and said, "Sir, agitate and make people clearly see what a hard time it is for them. Convince them of the inadvisability of using any longer British-made goods."

An advertisement was recently published in the *Amrita Bazar Patrika* calling upon people to forswear on oath the use of British made cloth and salt. And it has since come to our notice that a larger number of well-to-do as well as middle class people, both in the mofussil and in Calcutta, have taken the oath never more to use those two articles of foreign manufacture. The *Education Gazette* and the *Samaj-o-Sáhitya* newspapers too have advised the people of this country to adopt this. It should be mentioned in this connection that the students putting up at the Hindu Hostel have proposed to open a depôt for the sale of country cloth. Similar efforts are noticeable in every direction. Good signs these, no doubt. But for the result we must depend upon God. We find, however, a ray of hope in our mind.

It is very fortunate indeed that at this very moment country-cloth should be unusually cheap in the market. Two pieces of country cloth which can be had for Re. 1-14 or Rs. 2 can well be used with propriety by middle class people. British cloth of the same quality is no doubt cheaper, but will not stand the wear of the country cloth. The slightly higher price of the latter can be easily afforded if people resolve to do without certain foreign luxuries, the use of which has become very common, but which can be given up without the smallest sacrifice of real comfort. Soap, pictures, sticks, &c., are such luxuries.

If people resolve not to use British cloth, country cloth will no doubt be forthcoming in quantities commensurate with the demand. It is true that cloth for making shirts, &c., will not be forthcoming in this country at a sufficiently cheap price. But it should be remembered that Pubna, Ludhiana, Madras, Gujerat, and several other places can still supply cloth which is good for this purpose. It is true the shops selling cloth do not generally keep a stock of this cloth, but the reason of this is that they do not find a market for it. These shopkeepers are now heard to say that they will be able to supply such cloth if there be a demand for it. The managers of the *Bangaávsí* have recently received from Chandernagore a large number of samples of country cloth, and a large supply of about a hundred varieties of chintz has recently been imported into the Calcutta market from Madras and Gujerat. Long-cloth can also be easily manufactured in the country and sold at four to five annas per yard, and this stuff will be more durable than British made stuff of the same description.

62. The *Sanjivani*, of the 2nd May, reports that a girl of thirteen or fourteen belonging to a respectable family has been carried off by coolie recruiters from a village in the Jambali pergunnah of the Midnapore district.

SANJIVANI,
May 2nd, 1891.

63. The same paper says that pursuant to the circular issued by Lord Dufferin on the 17th August 1887, ordering an enquiry into the poverty of the great mass of the Indian population, Mr. Cooke, Collector of Etah, in the North-Western Provinces, submitted a report in which he said that he had found on enquiry that the average peasant in his district generally lived from hand to mouth, and often felt the pinch of scarcity. Mr. Cooke also said that the women, as a rule, had no warm clothing in the winter, and that they had therefore to sit round their fire the whole night, sleeping generally in the afternoon and the early part of the night, when the cold was not very severe.

SANJIVANI.

But Mr. Reid, Secretary to the Government of the North-Western Provinces, in commenting on Mr. Cooke's report, made that officer say that the peasantry of the North-Western Provinces are well off and never starve. Mr. Cooke may have made such a statement in his report, but it is certain that he also showed the dark side of the picture, and that Mr. Reid suppressed that side. Such garbling of official reports by the authorities is a common practice and is greatly to be regretted, as it prevents the public from knowing the real condition of the people and making efforts for its improvement.

64. The *Dainik-o-Samáchar Chandriká*, of the 6th May, has heard that Government proposes to remove the portion of the embankment on the western bank of the Damodar which still remains. The part that was removed

DAINIK-O-SAMACHAR
CHANDRIKA
May 6th, 1891.

The Damodar embankment question.

in 1856 has ever since caused immense loss to people residing on the western bank of the river. The present proposal will, therefore, it is clear, make the western part of the Damodar absolutely uninhabitable. What are the zemindars of Burdwan doing?

DAINIK-O-SAMACHAR
CHANDRIKA.
May 6th, 1891.

65. The same paper says that the Bengal Government ought to teach the Joint-Magistrate of Serampore a lesson for swerving from the path of duty in the recent Tarakeswar

case, in order to show undue favour to the Missionaries and put the Hindus to trouble. What right had the police, under instructions from the Joint-Magistrate, to arrest on the scene of the riot whomsoever they found there four hours after the affray was over? Twenty-five of the men so arrested have been released. Who is to be held answerable for the unnecessary trouble to which these men were put? Will not His Honour do justice to the aggrieved persons? The writer is glad that the *Sannyasis* arrested have all been released. But a severe lesson ought to be taught to the officials and the police.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 7th, 1891.

66. The *Dainik-o-Samachar Chandrika*, of the 7th May, refers to the Deoghur Missionary case, and remarks as follows:—

The Missionaries have appealed to the Lieutenant-Governor against Mr. Smith's order for the demolition of their church and hospital, and they have told His Honour that the demolition of this church will be an act of interference with their religion. That Sir Charles Elliott will not dare to insult a Christian church may be taken as certain. And the writer is only anxious to know what those Anglo-Indians who dance in joy over a demolished Hindu temple have to say in this matter of a Christian church.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th May 1891.